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character is evidently to be explained on a natural basis, part also from association with the other sex. In the section on the skull the author, taking note of the recent work of Von Török, etc., cautions against dogmatism in connection with the relations of race and cephalic index, skull-form, and the like (p. 157). Regarding cranial capacity, he holds that "peoples belonging to a low stage of culture possess a much smaller cranial capacity than do the civilized races"; also "long continuing culture increases the brain weight, and correspondingly likewise the cranial capacity" (p. 160). Brachycephalic (and mesocephalic) skulls seem, Dr Buschan thinks, to have generally greater cranial capacity than dolichocephalic. He doubts the inheritability of the skull-types set up by Sergi (p. 108). Microcephaly is looked upon by him, not as an atavism, but as due to some disturbance within the brain itself. From microcephaly is to be distinguished nannocephaly, a normal reduction of the skull in all directions. Walkhoff's theory of the development of the chin in connection with the evolution of articulate speech is rejected (p. 181). The red of the lips is recognized as a specifically human character (p. 193). The difficulty of making the ear serve as a race-mark is noted, and the fact pointed out that the ear of woman is not, as to form, nearer that of the child than is the ear of man. In spite of the already quite numerous investigations of the brains of individuals of various races the results for racial differentiation are altogether meager and unsatisfactory (p. 206). Dr Buschan accepts the view of Klaatsch that the human hand is no specific property of the species, no new thing acquired in the course of human evolution, "primitive inheritance of tertiary ancestors" — the creodonts of the eocene period, the oldest of the land-mammals, indeed, already possessed a hand like that of the primates of to-day, with a well-developed opposable thumb, a character lost by the other mammals. In the discussion of righthandedness and lefthandedness (pp. 248-251) a physiological (blood-supply to opposite brain hemisphere) solution of the problem is favored. With respect to the assumption of the upright position Dr Buschan inclines toward the "climbing" theory of Klaatsch.

For the ground covered this book is an interesting and informing manual of physical anthropology. ALEXANDER F. CHAMBERLAIN.

Dictionary of American Indian Place and Proper Names in New England; with many Interpretations, etc. By R. A. DOUGLAS-LITHGOW. Salem, 1909. 8°, pp. xxi, 400.

This gazetteer of some six or seven hundred names and variants is without question the most comprehensive and satisfactory compendium of

New England Indian local and personal names that has yet appeared. Without claiming any philologic knowledge and very sensibly declining to attempt the profitless task of etymologic analysis, the author has brought together in concise grouping every important form and every notable interpretation, together with the reference to the authority, leaving the reader free to sift the evidence for himself. Unlike some others who have worked in the same field he does not go to Virginia or Lake Superior for his etymologies or imagine some improbable incident to support an impossible rendering. It cannot be too strongly emphasized that Indian etymologies depend often upon such minute or even trivial circumstances or such nice phonetic distinctions that they are seldom of value except when obtained by a trained student of the language from the recognized tribal authorities. Even when the language has been fairly well preserved, which is rarely the case in the eastern states, we can seldom be sure that the Indian form has been correctly recorded. Thus for Neutaconkanut, Dr Douglas-Lithgow gives sixty spellings, while for Winnepesaukee, to which he devotes a special chapter, he tabulates one hundred and thirty-two. When we find Woonsocket given by one writer as meaning "deep descent" and by another as "pond on a hill," or Willimantic variously claimed as "good lookout," "cedar swamp," and "where it winds about a bold hill" it is evident that one guess is nearly as good as another, and when we find Neponset wavering between "good fall," and "he walks in his sleep" we are justified in refusing to follow either, and in confining ourselves to the safer statement "meaning uncertain."

The place names of each state are treated separately. There is an extended list of general names with biographic data, a very good descriptive list of New England tribes and bands, and a linguistic appendix. In the tribal list *netops* is not a band name, but means simply "friends," in this case the friendly Sogkonate; the Wabinga of Jefferson are the well known Wappinger, distinct from the Mahican; while in the Zoqua-peers we may recognize the Sokoki. The print and binding are excellent.

JAMES MOONEY.

Source Book for Social Origins: Ethnological Materials, Psychological Stand-point, Classified and Annotated Bibliographies for the Interpretation of Savage Society. By WILLIAM I. THOMAS. Chicago: The University of Chicago Press; London: T. Fisher Unwin, 1909. 8°, pp. 932. (\$4.77 postpaid.)

This is the first work dealing with the social condition of primitive races that has given the reviewer real satisfaction. "It had its origin,"